

Cumorah's Southern Messenger



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EDITORIAL

FAREWELL

AFTER spending a delightful six years and almost four months in the Union of South Africa we now must say good-bye. We have indeed enjoyed our experiences. We feel that we have made a great many fine friends. We have been blessed even beyond our fondest hopes. We are very grateful to our Heavenly Father for the opportunity we have had of serving Him in this Mission field; they have been some of the happiest days of our lives.

We regret that we are not able to go once again around the Mission to shake you all by the hand and personally thank you for your many kindnesses and considerations. We came as strangers to a strange land, but because of your understanding of the Gospel of Jesus Christ and your practice of its teachings, we were not strangers for long. We would like to take this opportunity to thank all those who have written to us and those who have contributed to gifts presented to us.

President and Sister Folland and JoAnn, Bonnie and Eleanor.



Front row, left to right.—Sister Josephine H. Folland, President Richard E. Folland and JoAnn Folland.

Back row, left to right.—Bonnie and Eleanor Folland.

AT the conclusion of our labours as Mission President and Mission Relief Society President, we are very happy to relinquish our offices in thanksgiving for the privilege we have had of serving the Church of Jesus Christ of Latter-day Saints in this part of His Vineyard. The importance of the high calling has often awed us and it has only been because of our faith in the authority of those servants of God, the able successors of the Prophet (Continued on page 121.)

Cumorah's Southern Messenger

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Volume 18

AUGUST, 1944

Number 8

Editor: RICHARD E. FOLLAND.

WELCOME



Front row.—President June B. Sharp and Sister Ida G. Sharp.

Top row.—Alan G., Helen and LaJune Sharp.

THE members and friends of the South African Mission of the Church of Jesus Christ of Latter-day Saints most heartily welcome you, President and Sister June B. Sharp and your family.

We know that you will enjoy your labours in this country, just as all the preceding Mission Presidents and families have done.

We appreciate that you are coming into the field under different circumstances from any that any of your predecessors have done. You will not find any American or local Missionaries to assist you, but you will find a host of very able and willing local officers, teachers and mem-

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THE WAY OF UNITY

By PRESIDENT REUBEN J. CLARK, Jr.

Of The First Presidency

THIS hour, sooner or later, comes to all of us here on the stand.

I have enjoyed this conference very much. We have had a spirit running through it that seems to me unique in our conferences. There has been a peace, and a quiet; there has been a comfort and a consolation that I know have reached the hearts of all of us. I humbly pray, and ask an interest in your faith and prayers to the same end, that what I may say to-night will not detract from that spirit, but, if possible, add a little something to it.

I should like, brethren, so far as I am able, to talk with you, not at you. I should like to speak, so far as I may, as if I were talking with you personally, each individual, that I might bring home to you the suggestions which are running in my mind.

I do not need to tell you that times are dark, nor that hate well nigh rules the world, that men have lost their reason, that they are guided in too large part by the basest motives which we have, and that as we stand to-day we are almost back to the beginning of civilization. I sometimes think it is hard for us to get to the Lord, and for the Lord to get through to us, through this pall of hate and murder which seems to envelop the earth.

I want to thank you brethren, the priesthood leadership of the church, for your great service as manifested in the work of the people. You are faithful, by and large; you do love the truth; you do love the work; and your highest interest is in furthering it in every way in which you can. We of the general authorities appreciate this service; we thank you for it more than we can express.

But our task is so great, and by ourselves we are so weak, that I wanted to say just a few words to-night on one or two points that might be helpful.

Everything or Nothing.

We, of the Latter-day Saints, have everything, or we have nothing; there is no

middle ground. We know, those of us who have the testimony—and all here have it, I am sure—that the gospel was restored; we know that Joseph was a prophet of God. We know that the Father and the Son came to him. We know we have the priesthood. We know that our church organization is divinely built.

What is Scripture?

We have gained that knowledge by working for it just as we have had to work for every other kind of knowledge, for spiritual knowledge does not come without labour and faith, repentance, baptism, confirmation, the reception of the Holy Ghost. There are certain things which follow from that knowledge. Knowing these things, our responsibilities are almost beyond our bearing, except for the spirit of the Lord and the sustaining power of the Holy Ghost.

The Lord said to the brethren. Orson Hyde the two Johnsons and M'Lellin (I am reading from the 68th section of the Doctrine and Covenants):

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you. O ye my servants.

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my church.

With our knowledge of the restoration of the priesthood and of the church organization, are we prepared to go forward under this principle which the Lord lays down? I call your attention to the fact that there is no limitation as to the matters to be covered by that scripture of which the Lord speaks. Having in mind that this church of ours is a practical church, that it deals with temporal as well as with spiritual affairs, I submit that whatever comes from the voices of those who hold that authority is scripture, no matter of what they may speak. That conclusion to me is inevitable.

Anything that affects the well-being of us Latter day Saints or that has to do with our religion, may become part of that scripture; and when the servants of God speaks to us about such things, speaking under the inspiration of the Lord, then their words become scripture.

How shall we know when they speak under the inspiration of the Lord?

I cannot tell you how to know, but I can tell you that every man holding the priesthood, who is obeying the commandments of the Lord and is living righteously, he will know without doubt when God's servants speak under inspiration. The spirit will bear true witness.

The Doctrine of Oneness.

With the foregoing in mind, I recall to your minds that the Lord has said: "Except ye are one, ye are not mine." We cannot be one unless we are one in spirit, in belief, in knowledge, and in action. There is no other way. You bishops, bishoprics, you have had experience in your wards. There is nearly always somebody in your ward who is out of harmony with you, who wants to do things some other way than the way in which you want them done. There may be groups in the ward who think that what you do in the Welfare, and in the auxiliary organizations is not right, and they want to do it some other way. I do not need to tell you how much of a handicap that is to you in your work; you know it better than I.

You presidents of stakes know how difficult it is to guide and direct your stakes as you would like to do, when you have some bishop that draws off to the side; your stake suffers.

We of the general authorities know how difficult it is when presidents of stakes draw away, when they try to explain away instructions, when they seem to try, not to find out what the president of the church wants done, but "how can we interpret this instruction so as to do what we want to do, and yet come within the words of the instruction."

Among the general authorities ourselves, are we prepared to accept just what the prophet of God says and do it, rather than try to construe it to suit ourselves, to suit our own views?

Order in the Church.

There is an order in the church, and you know that order as well as I.

I am much impressed always, as we all are, with the great book, the Pearl of Great Price. I want to refer to the third chapter of that book, where it talks about the different times, but that there is one time which rules all the others, and that is the Lord's time; where it talks about the different magnitudes of planets and heavenly bodies, and tells us that there is one heavenly body which rules the rest.

So we build up from the individual, from the lowest, up until the highest. The record then begins to talk about spirits. The Lord said to Abraham:

Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after for they are gnolauum, or eternal.

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. . . .

I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heaven above and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the be-

(Continued on page 122.)

TESTIMONY

By **ALFRED SHELVER**, of the South African Navy

Talk given at "Cumorah" on the 25th of June, 1944

MY dear brothers and sisters, not having had too much time to prepare a talk, I feel I should bear you my testimony, not only of the truthfulness of the principles of the Gospel, but of the existence of the True and Living God.

I left you about six weeks ago to go on what I imagined was a course given by instruction, and was therefore rather disappointed to find that I had to go back to sea, on a course of not theory but practice rigging.

After the opportunity that had been mine of associating and living with you good people down here for such a long time, and knowing what life aboard any ship, during war time is generally like, the idea of life at sea did not appeal to me. It was not the work that put me off, but the idea of what I would come up against in living with the other fellows.

So when I left here I felt as if I was forgotten. I had left behind me all that was near and dear to me. I soon found that I still had a great friend with me, for when I silently, but amidst much noise, there being no such thing as privacy in ship life, sent up my first prayer, a feeling of great content and comfort came to me.

I had reason to be thankful that the Gospel had taught me the powers of Faith and Prayer. Others may say that their particular church also teaches them these things, but I am living now with men of many different denominations, and when I see and realize how far their God is removed from them I can only feel pity.

I went off to sea. The first week was not too bad, for my work so far was removed from all dangers, and so with thanksgiving I carried on.

Then my turn came to get down to the real job and I started doubting. My faith become very faint, for I had to get into a rocking boat in a raging sea, and proceed underneath a six ton weight to secure a wire rope to it. This weight had been lying at

the bottom of the sea for some time, and the cables and rings on it were rusted to a certain extent. No one knows or can tell just how much these cables can stand. They could snap at any moment, and I would be taken down with the weight. The stormy sea was a sight. The nature of the job such a one as to make anyone hesitate and grow faint of heart. But the job had to be done.

There were two things only for me to do, either to quit or ask God to give me strength to carry on. Such is the weakness of human nature that I dared to doubt, and did not know which to do. However, the Gospel teaches us also that our Heavenly Father is in very deed a Father, and in His infinite mercy he still gives protection to a doubting son.

The second morning I was boatman, and whilst we were under way, my duty was to look after the boat which was towed at the stern of the ship. I stood there looking at the rough sea, with not much idea of what to do, and wondering what to do, when I started to pray. After I had finished I thought of the hymn "Master The Tempest Is Raging," and as I hummed the tune, I heard a seagull scream. I looked up and on the top of the mast was perched a seagull. This somehow reminded me of that other time when seagulls were used as an instrument in God's hands to save his people. It seemed to me that that seagull was a symbol between my God and myself.

I stood there gazing up, the tears filling my eyes, and with a great feeling of thankfulness and wonder, for it seemed as if I was upheld by a strong arm which had been there all the time. Only I had too little faith to realize it. I felt ashamed and overjoyed at the same time. Those words, "As thy days may demand, so thy succour shall be," rang through my mind.

When the time came to carry on with the job, it seemed easy and not half as dangerous.

(Continued on page 124.)

TALKS TO TEACHERS

By JOHN T. WAHLQUIST, PH.D.

7.—Individual Differences

THE concept of individual differences is as old as mankind. The Book of Genesis contains the story of Cain and Abel, the sons of Adam, and their "differences," native and acquired. In secular literature as far back as Plato (427-347 B.C.), books have contained treatments of the subject. However, paraphrasing Mark Twain's statement about the weather, everyone talks about individual differences, but few do anything about them.

In *Spectator*, No. 20, is found an article on "Flogging in the Public Schools," written by Sir Richard Steele, the man who with Addison commenced the publication of "The Spectator" in 1711. One excerpt is especially pertinent to our discussion:

"I must confess I have very often, with much sorrow, bewailed the misfortune of the children of Great Britain, when I consider the ignorance and undiscerning of the generality of school-masters. The boasted liberty we talk of is but a mean reward for the long servitude; the many heartaches and terrors, to which our childhood is exposed in going through a Grammar School. Many of these stupid tyrants exercise their cruelty without any manner of distinction of the capacities of children, or the intention of parents in their behalf."

Sad to relate, although the modern-day teacher is not intentionally cruel, individual differences are ignored. The lay teacher is oftentimes unfamiliar with the extent and variety of individual differences. For him, any theoretical treatment will prove to be helpful. Bolton says:

"It is not difficult to discover abundant cases of individual variations. There are the giants and dwarfs, the tall and the short, the blondes and brunettes, the beautiful and ugly, black and white, good and bad, choleric and phlegmatic, brilliant and stupid, blue-eyed and brown-eyed, and other extremes too numerous to chronicle. Between these extremes

there are all grades and shades of apparent difference. Between these obvious differences there are innumerable variations which are not so apparent and hence thought not to exist. Some persons burst forth into song with the most meagre training, while others, with best masters, can never carry a tune or discover discord; some are ready spellers, while others are hopeless; some are born mathematicians, while others never can progress beyond the merest rudiments. One child clearly exhibits mechanical genius, devising appliances for every sort of work, while another can never learn to put together the simplest contrivance; one can memorize verbatim with the greatest ease, while another can never repeat a quotation; one person picks up the pen and, without training, begins to produce literature, while another cannot chronicle accurately the simplest event; one mounts the platform and charms the multitude with his eloquence, while another is made mute in the presence of an audience." (Bolton, F. E., *Everyday Psychology for Teachers*, page 40.)

Even the professional teacher with his fine training in psychology is more at home with the "abstract child" than he is with the real child. A knowledge of the differences of children in terms of capacity for learning, learning curves, mental measurements and achievement tests, is not easily applied to a particular child. Oftentimes, the book rules for educating "the child" do not fit him. A teacher cannot hope to find in any book the intimate detailed knowledge he needs to know about the wriggling and squirming, but fascinating and challenging children in his classroom.

Two Things To Do.

There remain but two things to do, namely, study the child and, then, recognize him. Learn the names of your pupils, their likes and dislikes, their preferences, tastes, secret desires, opinions, and affections. Look over the class rolls, make a

(Continued on page 124.)

SUNDAY SCHOOL SACRAMENT GEM AND CONCERT RECITATIONS FOR AUG., 1944

SACRAMENT GEM.

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives who once was dead;
He lives, my ever-living head.

GOSPEL DOCTRINE.

" But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."
—Galatians, chapter 5, verse 22.

GOSPEL MESSAGE.

" And Jesus when he was baptized, went up straightway out of the water."
—Matthew, chapter 3, verse 16.

SENIORS.

" For what shall it profit a man if he shall gain the whole world, and lose his own soul."
—Mark, chapter 8, verse 36.

JUNIORS.

" For whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the Gospel's the same shall find it."—Mark, chapter 8, verse 35.

INTERMEDIATE CLASSES.

" And what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God."—Micah, chapter 6, verse 8.

PRIMARY.

" It isn't the number of joys we have
That makes us happy and gay,
But the number we share with our little friends,
Oh! that is the secret, I say."

KINDERGARTEN.

" This is God's house
And He is here to-day,
He hears each song of praise,
And listens when we pray."

Farewell—From page 114.

Joseph Smith, their promises to us if we but be faithful, with the assurance that the Lord never calls us to any position without giving us the inspiration to carry it out, that we have been able to do the work we have. These assurances, combined with your faith, prayers and active co-operation have indeed made our work most pleasant.

We have felt honoured to have been able to share with you your joys as well as your sorrows. We have enjoyed the hospitality of your homes. We are deeply grateful for these favours.

As presiding officers of the Mission, we extend our deepest appreciation and thanks to the many faithful members, officers and teachers for their support and co-operation. The District and Branch Presidents have been most helpful, especially since our American Missionaries were recalled. You local brethren have done a splendid work, and we urge that you continue to give that same untiring support to our successors. You have been and will continue to receive the blessings promised for doing your work well. These past few years have been filled with anxiety for the welfare of the Church in this land. Like true, stalwarts servants of the Lord you have stood at your post, discharged your duties and responsibilities, in this service of love for your fellowman.

To you, good sisters, we deeply appreciate your loyal support and patience, the support you have given us and your husbands or the local Priesthood members. We realize that without that support the Church would have suffered very greatly. You have had wonderful opportunity to show what you can do, especially since so many of your husbands, sons, or sweethearts have been serving in the armed forces of the Country. And you have not failed. The Relief Society has made good progress throughout the Mission. Our Primaries, that very important work with the youth, and many other teaching jobs have had to depend entirely upon you, sisters.

To you, children, the youth of the Church, we urge you to look well after your heritage. Take good care of your membership in the Church: it is a priceless gem that cannot be purchased with money. If you have not yet been able to prove to yourself the real value of this heritage, endeavour to do so now, by living the principles taught. The only way you can prove the worth of it is by putting it to the acid test.

Let your labours in the days to come be even greater to your God, one another, and to your neighbour under the inspiring leadership of our worthy successors, President and Sister June B. Sharp.

Sincerely yours,

President and Sister Richard E. Folland.

Welcome—From page 115.

bers to lend you every support that you ask. You will find the Mission self-supporting, financially. Our tithes have never been so high, and with your inspiring leadership they will continue to increase, as there is still room for improvement. Our local members have learned the very valuable lesson—that of standing on their own feet. Your previous experience as a Missionary in this land and your long service as Bishop of one of the large wards in Salt Lake City will be of great assistance to you in this field.

We wish you every success and happiness in this new, important calling.

Live for something for a purpose,
And that purpose keep in view.
Drifting like a helmless vessel
Thou to life can ne'er be true.
Many a wreck that strews life's ocean
If a star had been their guide,
Might have yet been riding safely,
But they drifted with the tide.

If I can keep one heart from breaking
I shall not live in vain.
If I can ease one life the aching
Or cool one pain,
If I can help one fainting robin
Into his nest again
I shall not live in vain.

Emily Dickinson.

The Way of Unity.—From page 117.

ginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:18-19, 21-23.)

The principles that I wish to get out of this scripture, brethren, are these: We were not all equal in creation; we are not all equal in authority here; we are not all equal in intelligence. But unless we are one, we are not the Lord's.

How to be One.

But how then can we be one?

We cannot be one with some bishop who has some plan of his own which he wishes to govern the whole church. A bishop, great and important as is his office and calling, is in authority a shorter time, a lesser light, an inferior planet, a secondary intelligence, as it were. True, every man, every officer in the church has the right to inspiration and revelation as to how he should conduct himself and how he should carry on his office and his duties. But when that inspiration and revelation come, they will never be out of harmony with church discipline, nor with the revelations of the mind and will of God made known to his prophet on earth. The president of the church, not a bishop of a ward, nor the president of a stake, lays down the rule for the church. Whenever any church officer gets any other impression than to follow the president of the church, that impression is not coming from the right source.

The oneness must come, brethren, through being one with him who stands at the head of the church. And it is the duty and obligation of every officer of the church to square himself fully, wholly, unreservedly, without deception, without equivoca-

tion, to the mind and will of the Lord as revealed to our prophet, seer, and revelator. I say again, this principle relates to all the things that affect the well-being of the church.

The Welfare Plan.

I want to say a word about the Welfare. We have been urging the bishops to take off government relief, as rapidly as they could, the worthy poor of the wards. This is the counsel of the president of the church. There has been some complaint about this counsel. Sometimes it has seemed as if perhaps we were not wholly one in that plan. Some bishops and presidents of stakes seem not to feel that this should be done. Yet there will come a time, I feel very sure, when for those worthy poor it will be the church or nothing.

Already, since 1938, the federal government has reduced its appropriation for public relief by two-thirds. It seems inevitable that that reduction must continue. In urging the bishops to take off relief the worthy poor, we have asked them to go first to the children of the poor, to see if they cannot care for their parents, and we have said that if they cannot carry the burden, then the church is to help, either partly or in full.

Now, we cannot give to the worthy poor of the church all the luxuries that the rich enjoy. That cannot be done by any agency, either governmental or church; but the church can provide the worthy poor with the necessities of life.

We have heard of a few cases—I hope we have heard of all of them—where children have induced their parents to deed to them the parents' property, and then have put their parents on relief. We heard of a case the other day that was tragic beyond measure. The mother, a widow, had deeded her property to her children; she had secured a gratuity from the state; and then the children sent her away from her home, away from the children, away from her friends, down to one of those boarding places here in this city, where they "take care" of old people—I put "take care" in quotes—for a consideration.

This poor old soul had been brought down here, torn away from the moorings of a lifetime, her friends, away from her children,

to live in squalor, the charity ward of the state, while her children had her property.

When I think of your mother and my mother, who bore us, who went down into the valley of the shadow for us; when I think of how they nursed us, blood of their blood before our births, and fed us from their bodies after our births, when I think of their caring for us through all the sicknesses of childhood—I can remember five of us in one room sick with diphtheria, with no nurse but Mother; when I think of all the anxieties that they passed through over our upbringing, all the trials to keep us in the straight path, when I think of how they toiled for us far, far beyond their strength, cooking, washing, sewing, mending; when I think of all this, it seems a terrible thing to me that I would ask my mother to deed over to me the little property she had, and that then I should turn her over as a public charity charge on the state, while I ate up the little property I had basely induced her to give to me.

The Lord himself condemned such conduct in the Pharisees. He told the Jews that when they were seeking to avoid the responsibilities of the old commandment, "Honour thy father and thy mother," by bringing about some kind of legal situation where they no longer were responsible for the keeping of their father and mother, that they were violating the absolute commandment of God.

It seems to me, brethren, that there is a way to lead every child to "honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Brethren: I would rather live humbly in a log hut, surrounded by my children, near my old home, among my old friends, than to live, torn away from all these, the charity inmate of a state palace.

The Constitution.

I want to say just one word about a subject that was touched to-day by Brother Widtsoe. I mean the Constitution of the United States.

I have expressed myself so often to this body of priesthood that I need go in no details about this. But I believe the Constitution was inspired. The Lord said so. The Prophet said so; and the prophets since

Joseph have said so; and I am not prepared to consider the Constitution in any other light.

I believe God inspired the Constitution because He knew that without the guarantees which that Constitution carries as to personal liberty, his work could not be established on the earth. We sometimes hear: "Well, the Lord can inspire rulers to change the Constitution. He inspired the first Constitution, He can inspire changes."

I should like to point out to you that in that inspired document, the Constitution, the Lord prescribed the way, the procedure by which the inspired framework of that Constitution could be changed. Whenever the Constitution is amended in that way, it will be an amendment that the Lord will approve; but whenever it is amended in any other way than he prescribed, we are not following the commandment of the Lord and must expect to lose our liberties and freedom.

The Constitution was framed in order to protect minorities. That is the purpose of written constitutions. In order that minorities might be protected in the matter of amendments under our Constitution, the Lord required that the amendments should be made only through the operation of very large majorities—two-thirds for action in the Senate, and three-fourths as among the states. This is the inspired, prescribed order.

But if we are to have an amendment by the will of one man, or of a small group of men, if they can amend the Constitution, then we shall lose the Constitution; because each succeeding person or group who come into a position of place and power where they can "amend" the charter, will want to amend it again, and so on until no vestige of our liberties shall remain. Thus it comes that an amendment of our Constitution by one person or by a group is a violation of the revealed will of the Lord to the church, as that will is embodied in that inspired Constitution.

Brethren, let us think about that, because I say unto you with all the soberness I can, that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost we of this church will, in order to keep the church

going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

May the Lord give us a desire to serve Him. May He give us a spirit of oneness, between the ward bishoprics and their members, between the presidents of stakes and their bishops, between the presidents of stakes and the general authorities, and between the general authorities and the president of the church, the prophet of God, His prophet, seer, and revelator, and so sustained by us, who are the priesthood leadership of the church in conference assembled. This oneness must be on the revealed will of the Lord to the president of the church, as proclaimed by him. No other oneness can bring us safety and security, and in no other oneness can we go forward building the church and bringing salvation to mankind.

God bless us all, give us His spirit, and help us so to live that the Holy Ghost may be our constant companion, help us always to walk down the straight and narrow way, give us always the knowledge of the truthfulness of the gospel and a reverence for our prophet, seer, and revelator. I humbly pray, in the name of Jesus Christ. Amen.

Testimony.—From page 118.

That afternoon I received a letter from my wife, encouraging me to carry on, to make the best of things, and reminding me that our Heavenly Father would watch over me if I lived righteously. To me it seemed the last bit of evidence to make assurance doubly sure.

I doubt no longer. I'm happy in my work now. The work is hard, but I have such a definite knowledge that God is with me and that what I am doing is for the best, that the harder I work the happier I feel when the time comes for me to thank my Heavenly Father for the help I receive from Him.

I have been trying hard to live the Gospel. It gives me great pleasure. I thank God for the Gospel and what it stands for. It will be great when the world will accept this glorious message and live its pure, clean teachings.

Talks to Teachers.—From page 119.

list of those you know, and add the names of the remaining children to this list as rapidly as possible. Make a personal data card for each child, list all you know about him, such as parents, residence, school he attends, subjects in which he is interested, his vocational intentions, etc. Visit his day school teacher and get more exact data. Knowing him, the next step is to recognize him. Assign him topics known to be of special interest to him, ask him challenging questions in class, recognize his contributions, call him by name wherever you meet him.

These differences are not confined to children. Many adults who have ceased to learn come to church to have their faith sustained by reference to the old and familiar. On the other hand, many adults of the intellectual type have been driven from the classroom to private study by incessant repetitions of the familiar. Teachers of adult groups must study individual differences, nowhere so pronounced as here, and try to adjust aspects of the instruction to various members of the group. Many need chapter and verse in the Standard Works of the Church, and others are more interested in reporting the thoughts of frontier-thinkers as presented in books inaccessible to the group as a whole; many need crutches to sustain them and others need to be relieved from the shackles which keep them within too narrow bounds; many do not wish to be disturbed, having established a nice serviceable equilibrium, and others need the stimulus to test their God-given potentialities on vital problems. The teacher of adults must be, above all, a common-sense psychologist.

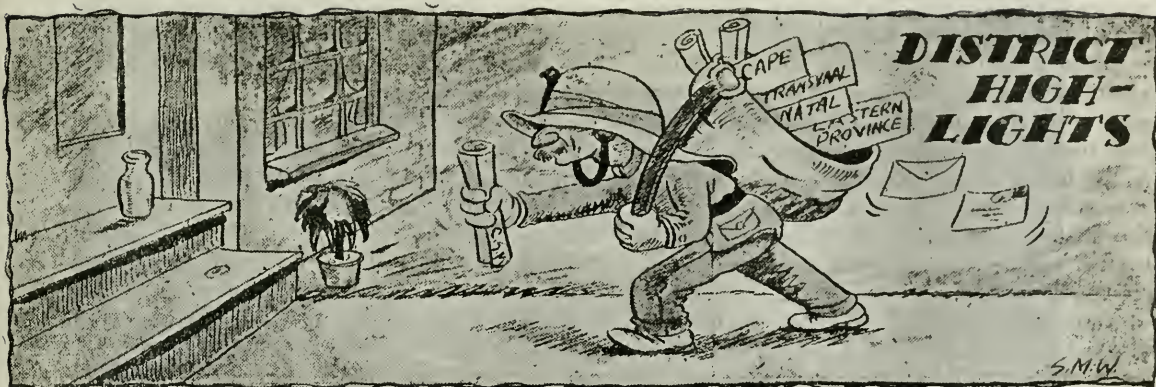
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Home is not a house, no matter how large or how grand it may be, but home is where love and contentment dwell, and to the Saints where the good Spirit dwells.

—Heber J. Grant.

No nation can, as a nation, turn against the plan of life and salvation when it is offered to her people and continue to prosper.

—Heber J. Grant.



We are looking forward to the safe arrival of President and Sister June B. Sharp and family. On account of war restrictions and present-day uncertainties we have not been able to tell just when our new President and family will arrive. We are quite sure that they will be here by the time this magazine comes from the press. We all welcome them with open arms.

Sister W. Cooksley, of Pretoria, made a brief visit to the Cape during July. She is evidently quite recovered from her recent operation.

We are pleased to learn that Brother Ronnie Kunitz, son of Branch President and Sister Carl Kunitz, of Pretoria, is satisfactorily recovering from his recent serious and painful operation.

Advice has been received from the United States that our former missionary, Elder Robert Douglass, was married to Sister Grace Millan, formerly of Johannesburg, some time in July. Elder Bob is in the U.S.A. Air Force. Members and friends will wish this young couple every happiness.

Brother Harvey Evans, of Johannesburg, but now at the O'Okiep Copper Mines, visited Cape Town for the brief span of one day during July. Come again and stay long enough with us to get a good look at how you have grown up since you left Cape Town, Harvey.

Former District President and Sister J. Goulden Evans, of Johannesburg, and some members of the family vacationed for a few days in Kruger National Park during July, while Sister Mary was home from school.

The Ramah Branch Officers and Teachers were given a surprise party at their recent

monthly meeting. The evening was devoted to a social and games.

Sister Joyce Cook, of Johannesburg, spent her vacation at Scotsburgh on the Natal coast.

The Transvaal District Presidency and other members of the Priesthood with their wives have been visiting the different branches of the district. This is an excellent way to create added interest—members enjoy hearing from visiting brethren and sisters.

Branch President I. C. Louw, of Springs, reports that word has been received that Brother Alex Wilson and Brother Tommy Jubber have both been confined to hospital in Italy but are now recovered. Brother Tommy has been made a sergeant.

We understand that Sister R. O. Applebee, of Port Elizabeth has now moved to Durban.

Our congratulations to Sister Doris Tagg and her husband, of Pretoria, on the birth of a lovely baby girl on the 15th of April. Sister Tagg's mother, Sister E. Toughy, of East London, was with her daughter at the time of her confinement.

Brother B. A. T. Jubber, of East London, has been confined to his bed by illness, almost since he returned from his visit at Port Elizabeth. We wish him a speedy recovery.

Our congratulations to Sister Blanche Page and her husband on the birth of another fine son on the 11th of July. Sister Page is the daughter of Mr. and Sister A. P. Fourie, of Cape Town.

Our old, faithful Sister Hetty Porter, of Cape Town, has been detained from her

meetings on account of a bad foot. We wish her a speedy recovery.

Sister Vera Gray, of Cape Town, is once again in hospital. We pray that she may soon be well enough to go back to her home and that it will not be necessary to return to the hospital for a mighty good long time.

Sister Philip de Bruyn, of Epping Garden Vilage, is in hospital for observation and treatment. Our prayers are for her early recovery.

Cape members and friends were very pleased to hear Brother Alvin Park's voice

on the wireless a few weeks ago. Brother Alvin has been "up-North" for more than a year now. He was formerly Mowbary Branch President.

The Mowbary Branch will miss Sister Vivienne Jakins and her two fine children. Sister Jakins has gone to Margate to make their home until Brother Dick returns from the war.

Reports have been received from most every branch of the Mission that successful Pioneer Day Socials and programmes were held on or about the 24th of July.

BRANCH TEACHERS' MESSAGE FOR AUGUST, 1944

TITHING

A FARMER, anxious to obey the law of tithing in every detail, once remarked: "Paying an honest tithing is easy for me. Whenever I sell anything from my farm, I simply take one-tenth of the net profit and place it in a jar until I can turn it over to the bishop as my tithing." Someone asked, "That's fine for what you sell, but what about that which you consume, your meats, vegetables, milk, eggs, grains, and other produce? What about the increase in the number of cows, hogs, chickens, and other livestock?"

This was a new thought to him. Yes, what about it? An honest tithing requires the farmer to pay, in kind or its cash equivalent, after the deduction of legitimate expenses incident to production, one-tenth of everything he produces whether sold on the open market or consumed on the farm, plus one-tenth of any increase in physical assets.

The wage earner pays one-tenth of his income as tithing. Out of the remaining nine-tenths he purchases the necessities of life, which the farmer generally takes from his farm, garden, or grain bin. The wage earner thus tithes everything he consumes. The farmer is equally obligated though he is allowed to deduct the actual costs of production.

This principle holds true in merchandising or any other business enterprise. All business builds from the ground up. It is not inconceivable that a business, whether small or large, could be developed with one dollar tithing having been paid except on the salary income of those promoting and building it. This would mean that the net value of the business assets would not have been tithed as they should have been. In this instance, those building the business, be it farming, stockraising, merchandising, brokerage, or any other business, could hardly be termed "full tithe payers."

Boys and girls should be taught to pay tithing while in the parental home. True they are generally furnished clothing, food, shelter, and education out of the family budget which, presumably, has been tithed by the head of the family. But this procedure alone does not teach young people to pay tithing. The setting up of a cash allowance for personal needs beyond those furnished out of the family income, the setting aside of a piece of ground, the raising of a calf or other livestock for the purpose of providing income to young people provide excellent opportunities for teaching tithing. Appreciation for the principle of tithing is most effectively developed during youth—it is hazardous to delay this teaching. Many faithful Latter-day Saints have never missed paying tithing since they were baptized at eight years of age. Their parents taught them and made it possible.

The wife's tithing is properly paid in the husband's name unless she has a separate income. In this case, her tithing should be paid in her own (given) name.

When computing tithing let us remember it is God's law. We are dealing with our Heavenly Father. He knows the amount we should pay. Does that which we actually pay agree with that which the Lord knows we should pay?



Careful, Boy!

There is one thing worse than a wife who can cook and wont; that's a wife who can't and will.

□ □

Withstands Heat.

A rich asbestos manufacturer built a fine house just across the street from the residence of a sweet-spirited old lady, and his family proceeded to enjoy themselves in what seemed to her a very worldly fashion.

But the old lady was never known to speak ill of anyone, even when her neighbours played tennis on Sunday. She only said:

"Dear me, they must have great faith in their asbestos."

□ □

Unconventional.

"I turned the way I signalled!" indignantly said the woman after the crash.

"I know you did," answered the man. "That's what fooled me."

□ □

Count 'Em.

Teacher: "How many sexes are there?"

Little boy: "Three."

Teacher: "What are they?"

Little boy: "The male sex, the female sex, and the insects."

□ □

Spooks.

"Why do you always play the same piece?"

"It haunts me."

"It should; you've murdered it often enough."

□ □

Tears.

"Whenever I sing I cry."

"Why do you sing?"

"So I can cry."

"Why do you cry?"

"Because I can't sing."

□ □

Match.

Mister: "What do you think would go well with purple and green golf socks, dear?"

Missus: "Hip boots."

—Railway Employees' Journal.

Tidbits.

If you don't believe business men are hard, look at their arteries.

A woman is never thoroughly interested in a newspaper article until she reads the place where the balance is torn off.

Wonder why it is that they always talk about a doctor "practicing."

We used to wonder if a fabric would wash—now we wonder if it will dissolve.

Printing Centre's Spade.

□ □

Fortune.

"My daughter's music lessons are a fortune to me."

"How is that?"

"They enable me to buy the neighbours' houses at half price."

□ □

As Advertised.

"Griggs and his wife are not getting along very smoothly, I hear," said Brown to Smith.

"No," replied Smith, "and you can't wonder at it. He married a girl that looked like a magazine cover, and then expected her to work like a cookbook."

□ □

Pole.

A Pole named Poplovescovitch told a magistrate last week that he had come to England to make a name for himself. One way would be to change it to Jones.

—London Daily Express.

□ □

Caught.

"Women can never keep a secret," said the jolly bachelor.

"Yes, they can," retorted the spinster; "I've kept my age a secret ever since I was 25."

"But some day you will let it out," chuckled the jolly bachelor.

"No, never," came the sharp reply; "if I can keep a secret for eight years, I can go on keeping it."

—Sunshine Magazine.

"BE YE CLEAN"

PRESIDENT J. REUBEN CLARK, Jr.

Excerpts from a Conference Address,
October 9, 1938

THE Church has from the beginning demanded of its youth, male and female, one standard only, absolute continence until proper marriage has legalized and hallowed the sexual relations. To this there is no exception. I now repeat what I have said before: Man is a biological unit, an animal, but he is more than this, he is the temple of an immortal spirit. That spirit can be defiled by the flesh and defilement comes when the laws of chastity are violated.

Our very civilization itself is based upon chastity, the sanctity of marriage and the holiness of the home. Destroy these and Christian man becomes a brute.

For Latter-day Saints the family relationship continues through eternity. It is the loftiest and most sacred human relationship we know. To the chaste young man and young woman beginning the building of a home there is a trust, a confidence, a joy unspeakable an all but divine harmony that no other purely human undertaking can bring. The rightful heritage of such a beginning in life is a life of righteousness that builds upward to eternal life.

To the unchaste who marry there is ahead either a life of distrust, lack of confidence, unhappiness, leading to the divorce court, or a life of promiscuous sexual relationship that ends in misery, disease and shame. Debauchery never gave birth to good of any kind.

Chastity is fundamental to our life and to our civilization. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations in the past. It will bring to dust the mighty nations of the present.

Every one of us who instructs our youth, in whatever place or position, and in whatever capacity, must teach the young people of to-day to abstain from unchastity.

In what I have said I include all of us parents. How can we parents face our Maker if we have failed in one featherweight to meet the duty which is ours in these matters. And let us not make the mistake—any of us—of assuming that our children are beyond temptation and may not fail. This is a delusion and a snare that will bring us to the very depths. Let every father and every mother, every brother and every sister, stand guard day and night that their loved ones be not seized and carried away by lust.

And now you young people. May I directly entreat you to be chaste. Please believe me when I say that chastity is worth more than life itself. This is the doctrine my parents taught me; it is truth. Better die chaste than live unchaste. The salvation of your very soul is concerned in this.

I ask you to believe me when I say that whenever a man or woman, young or old, demands as the price of his friendship that you give up the righteous standards of your life, or any of them, that man's friendship is not worth the price he asks. You may not trust that friendship. He will cast it off as he does his worn-out coat. Friendship is not now and never was the offspring of debauchery or unrighteousness.

I ask you young women to believe me further when I say that any young man who demands your chastity as the price of his love, is spiritually unclean, and is offering something that is not worth the purchase price. His love will turn to ashes under your touch; it will lead you to misery and shame; and too often it will curse you with dread disease.

To you young men I say that any woman who comes to you offering her person outside of legal wedlock, is playing the harlot.

Yet there is forgiveness for the sinner who truly repents. God's mercy is just as boundless as his justice. To the woman taken in adultery, condemned to death by the Mosaic law, Jesus said: "Go, and sin no more." But the heart must be ripened in repentance before forgiveness can come, and sorrow alone is not repentance. A new and righteous life must be led.

Youth, be not disturbed. Be valiant. God lives. The Gospel is His way of life. Follow the Gospel path to eternal life, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."